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FOLK-LORE STUDY AND FOLK-LORE SOCIETIES.

IN a circular letter, intended to set forth the operations of the American Folk-Lore Society, after pointing out that this Society was organized in 1888 for the collection and publication of the folk-lore and mythology of the American continent, that it holds annual meetings at which reports are received and papers read, that its membership fee is three dollars per annum, and that its members are entitled to receive its quarterly organ, the *Journal of American Folk-Lore*, the following statement is made respecting the material which the Society undertakes to gather and examine:—

The work of the Society includes publication and research in regard to the religious ceremonies, ethical conditions, mythology, and oral literature of Indian tribes; collection of the traditions of stocks existing in a relatively primitive state, and the collation of these with correct accounts of survivals among civilized tribes; gathering of the almost wholly unrecorded usages and beliefs of Central and South American races; the comparison of aboriginal American material with European and Asiatic conceptions, myths, and customs; a study of survivals among American negroes, including their traditional inheritance from Africa, and its modification in this continent; preservation of the abundant folk-lore of French and Spanish regions of North America; record of the oral traditions of the English-speaking population, and description of communities now or lately existing under isolated conditions.

While it appears to me impossible for a scientific society, concerned with the examination of oral tradition, to make a separation between that of civilized and uncivilized communities, it is also true that the name folk-lore was originally invented to denote the traditional inheritance of educated Europe. The various kinds of survivals included under the term, when taken in this narrower sense, and with especial reference to English folk-lore, have been the subject of classification in an article by the writer, published in the new edition of Johnson's *Encyclopædia* (New York, 1894, article "Folk-Lore"). The division proposed, which is to be accepted as a sketch subject to improvement, is as follows (headings only are given, the reader who desires further information being referred to explanations contained in the paper mentioned):—

I. CUSTOMS.

- (a) Ceremonial (days of year, etc.).
- (b) Worship.
- (c) Social.
- (d) Relating to human life.
- (e) Industrial.
- (f) Rights and obligations.

(g) Games.

(h) Gesture.

II. SUPERSTITIONS.

(a) Relating to mythic beings.

(b) Times and seasons.

(c) Relating to objects of nature.

(d) Witchcraft and magic.

(e) Divination.

(f) Popular medicine.

(g) Amulets and charms.

(h) Personal.

(i) Physiological.

III. POPULAR LITERATURE.

(a) Poetry (epics, ballads, carols, songs).

(b) Prose (sagas, märchen, animal tales, legends, drolls, myths, examples).

(c) Minor Elements (rhymes, riddles, proverbs and sayings, phrases, expressions).

In this schedule no reference is made to the philosophic side of the study, or to the utility of the material in providing means for tracing the course of mental history. It may be well to point out, by examples, how the proper use of information, in itself apparently unimportant, may serve to elucidate general theory.

Twelve years ago the writer's attention was called to a class of amusements before almost unknown to him, to the singing games, played with rhymed words and accompanied by the dance, with which little girls are still in the habit of amusing their leisure. The collection of these plays gave results which could not have been anticipated. It appeared that in virtue of a tradition dating from colonial days, children in the New World still kept up the songs which had been familiar in the Old World at the time of the settlement, and had descended from a period far earlier; it was shown that in this respect, as in others, the influence of the English element was all-important, foreign importations having a relatively small influence; it turned out that in virtue of the original impulse, and also of continued intercommunication, children in New England and in Old England were absolutely agreed even as to the words of the rhymes which they have continued to dramatize. It was seen, furthermore, that many of these histories or imitations were not originally of childish origin, but only preserved by childish conservatism; that they were the same love-dances which six centuries before had been performed by knights and noble damsels in the courts of western Europe. Beyond this interesting certainty, it seemed probable that in many of these infantile sports remained the last echoes of primitive ceremonial usage, of worship and of myth. In certain cases it was evident that for many thousand years

oral tradition had maintained even the formulas of popular games. The collection made in a country relatively new proved of value in determining the general theory of tradition; it seemed that these rhymes were not confined to English-speaking peoples, but with slight change were also European; it was thus clear that the persistency of oral tradition, under favorable circumstances, is not incompatible with a continued diffusion from country to country, and translation from language to language.

Very recently Mr. Stewart Culin has brought his Asiatic studies to bear on the same subject. In a collection of the games of Corea, not yet printed, he has been able to show that the same correspondence holds, and that between the amusements of the Pacific coast of Asia and the Atlantic coast of Europe exists a close parallelism. This identity will be found absolutely inexplicable on any theory of spontaneous origination; it will appear that there exists a culture area, embracing Europe and Asia, in which from prehistoric times has proceeded a continual interchange of ideas.

The illustration is given to show, in the case of a single and narrow department, a general principle; for there is not one of the sections above indicated which may not be of equal importance to philosophical theory.

If in the field of English folk-lore the gleaning is but scanty, and the opportunity for the collector limited, it must be remembered that in the north French Canada, in the south Spanish Mexico, offer regions where a rich oral tradition is still to be found. On the Rio Grande, as set forth by Capt. John G. Bourke in a number of this Journal, is still performed a miracle-play which will form the subject of a future memoir of this Society. The *habitant* of the Province of Quebec, in his language and customs, offers a survival of Old France still imperfectly examined. In the Southern States of the Union the negro presents a great body of beliefs, tales, and habits, rapidly giving way to the culture of the white race, to whom he is becoming mentally assimilated. The true character of the plantation negro, a mystery to his former masters, who viewed him only from the outside, is to be found in his folk-lore. The interesting music, which he has developed in his new home, hitherto imperfectly recorded and understood, offers a series of problems of the utmost importance to the theory of the art, exhibiting as it does the entire transition from speech to song. But enough has been said to prove the extent of the vast field open to the student of American folk-lore.

It is now necessary briefly to turn to the other great division of the work of the Society, the record of the oral tradition of primitive races.

Mention has been made of the lore of American negroes ; but for its correct interpretation it is necessary to turn to Africa. In considering the mind of the African, however, we enter on a field as obscure as it is curious. As is set forth by Mr. Chatelain, in the present number of this Journal, the greater part, at least of primitive Africa is now in the condition of incipient monotheism. The native mind readily accepts the proposition that the world has been created by a single divine power, but declines to suppose that this intelligence concerns itself with anything so paltry and essentially evil as the present society of man. The management of mundane things, as the native thinks, is left to the care of the subordinate spirits, by the invocation of which earthly prosperity may be insured. In other words, the African has entered on a stage of culture familiar in philosophies of antiquity, and to be found also among certain tribes of American Indians. Few ethnologists, however, will believe that such opinion represents anything but a recent mental condition. The really ancient belief and practice of the African is to be sought in the observance rendered to minor spirits ; when his ceremonial customs are adequately recorded, it will probably be discovered that the opinion, maintained even to the present day, which assigns to him nothing better than a vague fetishism (whatever that word may be taken to mean), is unfounded, and that to the African, as to all other uncivilized peoples, belongs a well-defined ritual and at least the elements of a mythology. At present, however, in consequence of the deficiency of proper observers, the calendar, cultus, and imagination of the primitive African is a mystery ; Africa needs students who will take some pains to familiarize themselves with the languages as well as the country, and consent to communicate with natives otherwise than by means of the rifle.

Turning to American soil, we have before our eyes a remarkable spectacle, in the remains of the Indian tribes, so rapidly altering their condition and conceptions. Here, in the relics of a social state, compared to which the oldest Pyramid is a thing of yesterday, we perceive a ceremonial system, an oral literature, by the aid of which we may obtain some idea of the origins from which developed the societies of Egypt, Babylonia, Hellas, and Rome. An intelligent consideration of these American races gives an impression of the infinity of the mental universe, in the same manner as observation of the starry heavens conveys a sense of the infiniteness of the physical world. Europe, as a result of the vicissitudes of its experience, presents us with but few stocks linguistically unconnected, such as Aryan, Basque, Turk, and Finn ; but the territory of the United States alone exhibits sixty of such independent divisions. Here, for countless millenniums, these separate stocks, each containing its

score of nations, if the word might be employed to denote tribes with distinct languages, must have warred and migrated, waxed and waned, dwindled to a few individuals or totally disappeared. The admixture of the traditions of these races with those of the conquering whites, the remains of their ceremonies, subject to gradual alteration, present composite survivals, from which extensive record and careful comparison may hereafter be able to infer the true character of aboriginal pre-Columbian lore. Meanwhile, the deficiency of knowledge is the more annoying, inasmuch as it is to this continent that we should look in order to obtain a conception of the course which would be taken by the human mind, if left free from the influence of relatively recent civilization, which has affected the most primitive communities of other continents.

Considering the novelty of the field, and the convenience of the window by which is opened so desirable a glimpse into a remote past, it might have been supposed that universities and learned societies of America would eagerly have embraced the opportunity, and done their best to atone for the ignorance of unenlightened predecessors, to whom the speech of the red man was a senseless jargon, and Indian worship diabolical impiety or degrading mummery. One would have thought that institutions of learning would have vied with one another in supporting inquiries so appropriate for Americans; in particular, one might have expected from the large body of teachers occupied with Hellenic and Roman antiquity at least a sympathetic interest in general archæology, and in that branch of archæology which deals with their own land. On the contrary, content with the isolation of their department, these students, in the majority of cases, have proved unable to comprehend the relation of their subject to archæological theory. They have failed to understand that the true scientific spirit must of necessity concern itself with the entirety of human culture, and that too narrow attention to the productions of a single race is to forfeit that spirit. Even the æsthetic interest which belongs to the higher developments of intelligence must suffer, unless these be regarded with eyes sufficiently comprehensive to take in their horizon. For example, Hellenic myth is comprehensible only in the light of information obtainable by the examination of the belief of races which still remain in a simple state of culture. "The Golden Bough" of J. G. Frazer has been useful in furnishing the demonstration that the day of comparative research has arrived, in which every scholar who is worthy of the name will endeavor to obtain the broad view which was not possible for his predecessors.

In no country, of recent years, have the results of the observation of primitive folk-lore and mythology been so important and signifi-

cant as in the United States. The study of the living tradition of Zuñi, Moki, and Navajo has contributed material so unexpected, that it may be said never until this day has the Indian mind been really comprehensible. The results of these inquiries have altogether altered the theory of primitive ritual and belief; it may be said that the discussions of primitive religion contained in general works on the theory of religion have ceased to be of value; an entire reconstruction of the department will be necessary. But it may also be affirmed that such correction is not yet possible, and that from present information a true doctrine of primitive worship cannot be obtained. These researches, insufficient to furnish means for a history of the human heart, are adequate to show that such history cannot at present be attempted. The chief lesson, therefore, is a demand for more light. The student whose natural inclination is to collate is required to collect.

Within the limits of the United States, tribe after tribe, language after language, remain almost uninvestigated; in Central America, the Mayas perhaps retain rites and conceptions which belonged to their fathers before the advent of the European; in South America, a whole continent lies almost virgin to the explorer of primitive mentality; in Africa and Australia, native ritual and myth are known in great measure by the information of hasty and partially educated observers.

In America, while in the highest degree commending the agencies which, like the Bureau of Ethnology, are already engaged in promoting the record of primitive life, it must be admitted that the means at command are inadequate. Competent and able students are passing away, and younger men are not arising to supply their places. During 1895 the study of Indian linguistics has lost in J. Owen Dorsey a mind of singular ability and noble character. It is recognized that no living American is capable of taking up his unfinished work. How different would have been the case, how much more numerous the successors, had his department belonged to the field of classical learning! In spite of all explanations, it cannot but be regarded as a discredit to American universities that they offer so little encouragement to the pursuit of researches connected with American antiquity.

It is in the hope of doing something in the way of atoning for this deficiency, to awaken public attention and to supplement existing agencies, that the American Folk-Lore Society has been organized and maintained.

It soon became apparent, that in spite of the urgency of the work to be done, and notwithstanding the sympathetic interest of the press, adequate support would not be obtained, unless the member-

ship of the Society could be increased by some means more rapid and direct than by the accession of individual students. In the hope of awakening a more general interest, it was resolved to undertake the establishment of local branches, which should be connected with the general organization, while preserving their individual independence. The first branch thus created was formed at Philadelphia in 1890; and this example has been followed by the formation of branches at Boston, New York, Montreal, and elsewhere. Such societies have accomplished a useful purpose in supporting the general society and increasing its membership; and it would no doubt be possible to form a considerable number of similar organizations if persons could be found sufficiently interested to give their time and labor to the purpose.

If, in this manner, the membership of the American Folk-Lore Society could be trebled, the additional means so obtained would enable it to accomplish a most useful work in promoting anthropological record. The increase of energy resulting would give a needed stimulus to the study of living tradition, and to all kindred branches of research, not only in America but in all other continents. Such impulse might lead to the preservation of material, now on the point of perishing forever, and the securing of which will be a boon to philosophy, for which all future centuries will be grateful. In pointing out the possible utility of subordinate societies in advancing this important cause, it is not intended to depreciate their independent usefulness, but to indicate that by performing this function alone they are accomplishing a sufficient work to justify their existence.

That such societies should have a social as well as a scientific side is a matter of course. The subjects presented for consideration must be sufficiently wide, and treated in a manner sufficiently interesting, to appeal to minds which have received no special training in this field. It is known to all men of science that meetings of a rigidly scientific character, in which papers are presented, are attended only by a handful of persons. A local folk-lore society cannot be held to the same strict rules which would be observed in an annual meeting, where a body of experts may be expected to be present. But it is matter of experience, that the attention directed to scientific subjects often gives the impulse which may induce minds inclined in this direction to enter on the pursuit of a special study, and may at least make the community acquainted with the existence of such departments as archæology and anthropology.

A local society, in a country composed of so many elements, has only to attend to the composition of its own city, to find interesting themes for research. How many nationalities, and in what propor-

tions, enter into the life of the town? Where do these immigrants live, and in what manner? What were their habits at home, and with what rapidity do they become amalgamated with the American body politic? What is their distinctive racial character; what are their peculiar ideas and traditions? The German, Irishman, and French Canadian, the Bohemian and Russian, the Armenian and Japanese, bring to our doors the spectacle of the whole civilized and semi-civilized world, with all its rich developments of national costume, customs, and superstitions, religions, philosophies, and economical conditions; to study this extraordinary spectacle, to turn from the world of books to that of life, will be the inclination of the observer who is led to attend to the ethnography of the races with which he is daily brought into contact.

It may seem, at first thought, that local history also may be brought in; but here care should be taken. No doubt, to a town about to erect a monument in memorial of a battle it is of consequence to know whether the contest was fought on one or another side of a river; no doubt the adventures of early explorers are interesting to the inhabitants of the country they first traversed; the branching of early families is of importance to the clans which bear their name; but these branches of investigation, dealing with written memorials, are the opposite of that which is concerned with the unwritten word; the narrow interests of a territory are apt to hide the wide concerns of the races dealt with by ethnology.

It seems right, too, to emphasize the importance of making any local society in fact as in name a branch of the general one. There may be a temptation to obliterate this connection and to create a body in which there is no such close connection, and which can therefore dispense with the obligations of membership in the larger organization; but it is obvious that such omission will be likely to make the lesser society simply a social club, existing only for amusement, and productive of little genuine service. Every local society should at least have a considerable list of members in the American Folk-Lore Society, and its members should take and read the *Journal* in which the proceedings of their own Branch will be recorded, and which will give them some sense of the scope of the studies which they undertake to pursue.

Meetings will usually be held monthly, and in private houses. Too much must not be attempted; but it would seem that there can be few large places in which at least four such meetings might not be held in a winter.

A pamphlet containing the rules of the various existing Folk-Lore Societies, together with those of the American Folk-Lore Society, its act of incorporation, and a partial list of papers printed in the

Journal of American Folk-Lore, will be furnished on application to the Secretary of the American Folk-Lore Society.

For convenience, the by-laws of one of the Branches are here printed : —

ARTICLE I. — *Name.* This organization shall be known as “THE AMERICAN FOLK-LORE SOCIETY, — BRANCH.”

ARTICLE II. — *Objects.* The purposes of this Branch shall be, to promote the collection of American and other folk-lore; to cultivate social intercourse between persons interested in the subject; and in general to further, by every suitable means, the objects and purposes of The American Folk-Lore Society.

ARTICLE III. — *Membership.* This Branch shall consist of members who shall also be members of The American Folk-Lore Society, residing in or near Boston, and of Associate Members belonging to the families of members. The number of members and associates shall be limited to two hundred.

ARTICLE IV. — *Officers.* The officers shall be, President; Two Vice-Presidents; Secretary; Treasurer; Advisory Committee, consisting of six members, four of whom shall be women, who shall, together with the officers already named, constitute the Council.

These officers shall be elected at an Annual Meeting held on the third Friday in April, and shall serve for one year, or until their successors are chosen.

At the March meeting shall be appointed a Nominating Committee of three members, who shall, before the April meeting, have prepared, in the form of a printed ballot, a list of officers to be voted on at that meeting. Any member of the Branch may send in nominations; if, for any office, five nominations are received for any one name, the name of the person so nominated shall be placed on the printed ballot, in addition to the name proposed by the Committee.

ARTICLE V. — *Duties.* The President, or, in his absence, one of the Vice-Presidents, shall preside at meetings of the Branch, and also at those of the Council.

The Secretary shall keep the minutes of all meetings, both of the Branch and of the Council; shall send out proper notices of meetings; shall have charge of the records of the Society; shall furnish to the Secretary of the General Society a monthly report of the proceedings of the Branch, and shall communicate such report to the other Branches of the Society.

The Treasurer shall collect assessments, have charge of all moneys received for the benefit of the Branch, and pay such bills as are approved by the Council.

The Advisory Committee shall arrange the places of meetings. The Council shall hold a meeting at least a week previous to each monthly meeting of the Branch; shall have charge of all affairs of the Branch, including the election of members; and shall determine the programme for all meetings. The Council shall also have power to fill vacancies in its body.

An Auditor shall be appointed at the meeting preceding the Annual Meeting, whose duty shall be to examine the books and accounts of the Branch, and report thereon at the Annual Meeting.

ARTICLE VI. — *Admission of Members.* Every candidate for membership shall be proposed in writing by some member of the Branch, and each nomination shall state the residence and qualifications of the candidate; such nomination shall be reported to the Council for approval. A negative vote of two Councillors shall exclude a candidate.

ARTICLE VII. — *Dues.* The Branch may, by a vote of two thirds of the members present at any annual meeting, levy an assessment of not exceeding — dollars per year for each member for the uses of the local Society.

Members paying ten dollars annually into the treasury of The American Folk-Lore Society shall be exempt from all dues in this Branch.

ARTICLE VIII. — *Meetings.* Meetings of this Branch shall be held monthly, from November to May, on the third Friday of each month.

Special meetings may be called by the Council at such other times as they may determine. The date of any meeting, however, may be changed by a vote of the Council on a written recommendation signed by the President and two Councillors.

ARTICLE IX. — *Quorum.* Fifteen members shall constitute a quorum of the Branch, and five Councillors a quorum of the Council.

ARTICLE X. — *Amendments.* Amendments to these By-laws may be made at any regular meeting, by a majority vote of members present and voting. Such proposed amendment, however, shall have been sent in writing to each member, and shall lie on the table for at least one month prior to action.

The following partial list of papers which have been presented at meetings of Branches of the American Folk-Lore Society is given, in order to exhibit the variety of topics which may come up for consideration before local societies : —

“Evidences of Ancient Serpent-Worship in America.” F. W. PUTNAM.

“Omaha Ceremonial Pipes : their Symbolism and Use.” ALICE C. FLETCHER.

“Customs and Tales of the Central Eskimo.” F. BOAS.

“The Use of the Phonograph in the Study of the Folk-Lore of American Indians.” J. WALTER FEWKES.

“The Snake-Dance of the Hopi (or Moki) Indians in Arizona.” J. WALTER FEWKES.

“The Common Names of American Plants.” FANNY D. BERGEN.

“A Modern Oracle and its Revelations.” H. CARRINGTON BOLTON.

“The Literary Games of the Chinese.” STEWART CULIN.

“The Character of the Chinese in America.” MARY CHAPMAN.

“Buddhist Fables.” C. J. LANMAN.

“Chiefs and Chief-Making among the Wabanaki.” Mrs. W. W. BROWN.

- "Negro Sorcery." MARY A. OWEN.
"The Portuguese Element in New England." HENRY R. LANG.
"The Italian Theatre in Boston."
"Human Physiognomy and Physical Characteristics in Folk-Lore." A. F. CHAMBERLAIN.
"Negro Music." CHARLES L. EDWARDS.
"The Folk-Songs of American Negroes." F. D. BANKS.
"Myths of Algonkin Blackfeet." GEORGE BIRD GRINNELL.
"Early Folk-Lore Memories from a Farm in Pennsylvania." D. G. BRINTON.
"Folk-Songs of the Civil War." ALFRED M. WILLIAMS.
"Babylonian Version of the Creation." DAVID G. LYON.
"Epitaphal Inscriptions." D. G. PENHALLOW.
"Hawaiian Folk-Lore." GEORGE P. BRADLEY.
"Development of the Story of Gellert, the Hound of Llewellyn the Great." EDWARD FOSTER.
"The Kickapoo Indians in Nebraska." MARY A. OWEN.
"The Fall of Hochelaga." HORATIO HALE.
"The Shinto Religion of Japan." N. KISHIMOTO.
"Marriage Customs and Love Poetry in Japan." N. KISHIMOTO.
"Old English Ballads." F. J. CHILD.
"The Dispersion of Popular Tales." JOHN FISKE.
"Bantu Folk-Lore." HELI CHATELAIN.
"The Mistletoe in Folk-Lore." HENRY MOTT.
"Old Time Marriage Customs in New England." ALICE MORSE EARLE.
"New England Witch Stories." GEORGE LYMAN KITTREDGE.
"New England Funerals." PAMELA M. COLE.
"Gypsies in the United States." F. S. ARNOLD.
"Russian Folk-Songs." ISABEL HAPGOOD.
"The Holy Grail." W. W. NEWELL.
"Cinderella." HENRY WOOD.
"The Folk-Lore and Superstitions of Modern Iceland." SIGRIDR MAGNUSSON.

In conclusion, may be cited the titles of certain articles which, during the last five years, have appeared in the *Journal of American Folk-Lore* :—

- "The Endemoniadas of Queretaro." H. C. LEA (1890).
"Chinese Secret Societies in the United States." S. CULIN.
"Cherokee Theory and Practice of Medicine." J. MOONEY.
"The Gentile System of the Navajo Indians." W. MATTHEWS.
"The Gentile System of Organization of the Apaches of Arizona." J. G. BOURKE.
"Gentile System of the Siletz Tribes." J. OWEN DORSEY.

- "Apache Mythology." J. G. BOURKE.
 "Popular American Plant-Names." MRS. F. D. BERGEN.
 "Folk-Lore of the Bones." D. G. BRINTON.
 "The Natural History of Folk-Lore." O. T. MASON (1891).
 "Hi-a-wat-ha." W. M. BEAUCHAMP.
 "Topics for the Collection of Folk-Lore." MRS. F. D. BERGEN
 and W. W. NEWELL.
 "Dissemination of Tales among Natives of North America." F.
 BOAS.
 "The Indian Messiah." ALICE C. FLETCHER.
 "Account of Northern Cheyennes concerning the Messiah Super-
 stition." G. B. GRINNELL.
 "Nat-Worship among the Burmese." L. VOSSION.
 "Street Games of Boys in Brooklyn, N. Y." S. CULIN.
 "The Portuguese Element in New England." H. R. LANG (1892).
 "A Zuñi Tale of the Under-World." F. H. CUSHING.
 "Folk-Custom and Folk-Belief in North Carolina." N. C. HOKE.
 "Arkansas Folk-Lore." O. THANET.
 "Reminiscences of Pennsylvania Folk-Lore." D. G. BRINTON.
 "The Ceremonial Circuit in Northeastern Arizona." J. W.
 FEWKES.
 "Haethuska Society of the Omaha Tribe." ALICE C. FLETCHER.
 "Tusayan Initiation Ceremony." J. W. FEWKES.
 "Doctrine of Souls among the Chinook Indians." F. BOAS.
 "The Miracle Play of the Rio Grande." J. G. BOURKE.
 "Scottish Myths from Ontario." C. A. FRASER.
 "Pawnee Mythology." G. B. GRINNELL.
 "Items of Aino Folk-Lore." JOHN BATCHELOR (1894).
 "African Races." H. CHATELAIN.
 "Retrospect of the Folk-Lore of the Columbian Exposition." S.
 CULIN.
 "Songs of Sequence of the Navajos." W. MATTHEWS.
 "Notes on the Mountain Whites of the Alleghanies." J. HAMP-
 DEN PORTER.
 "Theories of Diffusion of Folk-Tales." W. W. NEWELL (1895).
 "Burial and Holiday Customs of the Irish Peasantry." F. D.
 BERGEN.
 "The Folk-Foods of the Rio Grande Valley and of Northern
 Mexico." J. G. BOURKE.
 "The Interpretation of Folk-Lore." J. W. POWELL.
 "The Iroquoian Concept of the Soul." J. N. B. HEWITT.
 "What do Indians mean to do when they sing, and how far do
 they succeed?" J. C. FILLMORE.

W. W. Newell.